THE PACIFIC

Pac Theo Sem
Reading Room

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PRAYER.

If, when I kneel to pray
With eager lips I say,
"Lord give me all the things that I desire,
Health, wealth, fame, friends, brave heart, religious fire
The power to sway my fellowmen at will,
And strength for mighty works to banish ill,"
In such a prayer as this
The blessing I might miss.

Or if I only dare
To raise this fainting prayer,
"Thou seest, Lord, that I am poor and weak,
And cannot tell what things I ought to seek,
I therefore do not ask at all, but still
I trust Thy bounty all my wants to fill,"
My lips shall thus grow dumb,
The blessing shall not come.

But if I lowly fall
And thus in faith I call:
"Through Christ, O Lord, I pray Thee give to me
Not what I would, but what seems best to Thee,
Of life, of health, of service, and of strength,
Until to Thy full joy I come at length,"—
My prayer shall then avail,
The blessing shall not fail.

—Charles Francis Richardson.

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

A STARTLING UTTERANCE.

We have read with much interest some newspaper comments on a recent address by vice-president Marshall in which he stated that men of judgment had expressed the conviction that if a proposition to make all estates above one hundred thousand dollars escheat to the state at death were put to vote it would carry in this country two to one. Mr. Marshall did not express this conviction himself; he was stating that of others whom he called "men of judgment." For himself he did say that "the right to devise and the right to inherit are neither inherent nor constitutional; but on the contrary that they are privileges given by the state to its citizens," and implied that they might legitimately be taken away at any time. As to the right in this he did not express himself.

Commenting on this declared belief the New York Journal of Commerce says that there is involved in it the belief that two thirds of the voting population are not persons of judgment or of ordinary common sense—something not very complimentary to the electorate of the United States.

We are of opinion that the "men of judgment" to whom Mr. Marshall referred have taken an extreme view, and that no such measure would carry. But there are many things which indicate that heavy graduated inheritance taxes will be placed upon estates in the not far distant future. By a United States senator who is not a socialist, Senator Jones of Washington, there was introduced recently in congress a bill providing for an inheritance tax as high as fifty per cent on very large fortunes.

In an article written a few years ago by Joaquin Miller entitled, "Voices from the Heights," there appeared these suggestive words: "All great men have to leave all their gettings to the state. Why should not the rich man? If all the Rothschilds should die tomorrow and leave all their riches to England they would not all together leave her as much as Shakespeare left."

In that same article we are urged to take counsel of nature: "Look at the trees casting down their golden leaves generously at the end of the year's fruitage, fearing nothing. They lift their arms in attitude of prayer, certain that they shall be garmented again and glorified, and made even more beautiful than before, all in due season."

We do not attempt to forecast the future either as to this or other things. But this we know now: The spirit of brotherhood is working in the world mightily today, and mankind will be carried far forward in the next half century. Men near and far are asking themselves as never before, whether they are living for self. More and more men stand with the poet who says:

"I count the columned waves at war
With Titan elements; and they
In martial splendor storm the bar
And shake the world—these bits of spray.
Each gives to each, and like the star
Gets back its gift in tenfold pay.

To get and give and give amain
The rivers run and oceans roll.
O generous and high-born rain
When reigning as a splendid whole!
That man who lives for self alone,
Lives for the meanest mortal known."

A SIGNIFICANT EVENT IN CHINA.

Some events like some objects are too big to be taken in at a glance. Such an event is the call to prayer for China. The Chinese Government on the 17th of April issued a proclamation asking that all Christian Churches in China set aside Sunday, the 26th, as a day of prayer for the new parliament, for the new president soon to be elected, for guidance in the framing of the new constitution, for the peaceful establishment of a republican form of government and for the recognition of the republic by foreign nations. Hereafter China will be called "the land of the unexpected." The reform decrees of 1898, the anti-foreign frenzy of 1900, the revolution of 1911, are scarcely more significant than this appeal to the Christians of Chian. This was not an appeal to foreign Christian nations couched with Oriental courtesy in terms of Christian phraseology. It is not an appeal to men of all religions; many thinking men in China recognize that the Christian religion is the only religion in China that is vital and has moral power. Japan recently invited a few Christians to confer with a large number of Buddhists and Shintoists on moral education in Japan. But as far as we know the Chinese government turns to the Christians only.

This proclamation may or may not have permanent significance in the religious development of the Chinese people. The proper and adequate response of the Chinese Christians and of Christians throughout the world will determine whether it shall go down into history as another great wasted opportunity. In the early stages of her modernization Japan considered making Christianity the state religion. Probably it was better that she did not. But that time was a crisis in her religious history. China's attitude toward religion will probably be determined in the next ten years by the way in which her appeals to Christian people are received.

Very properly the Federal Council and the Foreign Missions Council asked the Christian churches of America to join with the Chinese Christians in this day of prayer. Reports have not yet reached us, but it is to be hoped that every Christian nation in the world joined in this great chorus.

This request from the Chinese government and the statement of Count Okuma in Japan that the dependence for international fair treatment must be on the control of the Christian spirit are certainly significant and a bit humiliating, coming at a time when many are giving utterance

to so much unreasoning prejudice against Orientals. By all means let us continue to pray for China and Japan till our own hearts are softened and made brotherly.—G. W. H.

THE DOUBT AND THE ANSWER.

Ray F. Carter.

(Given in the First Congregational Church, Oakland, Cal. April 13th, 1913 by Rev. Ray F. Carter, the Assistant Pastor.)

Text:—Now when John heard in prison the works of the Christ, he sent by his disciples and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them. Go and tell John the things which ye hear and see.

No great teacher left less behind him in the way of a carefully worked out system than did Jesus. Most of the great teachings associated with his name are occasional utterances, words spoken in answer to a question or to meet a need. When John sent his disciples to ask, "Art thou Messiah?," Jesus simply said, "Carry back to John the story of the things I am doing." The question and answer reveal the method of Jesus in dealing with doubt. And for this reason lest us study the incident. Men and women are asking questions today. Nothing is left unchallenged. No weighty tradition, no ecclesiastical authority, no time-honored creed, no hoary conventionalism is sufficient to deter the eager spirit of our age. We want to see into the beyond, and to know what lies around the turn of the road. It is true that this splendid spectacle has its somber aspects. You cannot question a creed and give it allegiance. You cannot doubt the authority of an ancient standard and not throw off many of its restraints. It is with us as it is with the son who no longer sees in his father his god and his guide. But if the father can stand being investigated by the youth at his side, and the son has the right sort of stuff in him, all will be well. If our creeds, traditions and conventions are anything more than words, and if our religion contains anything vital, we can safely live through any and all doubts, and investigations.

The doubt reflected in the visit of John's disciples to Jesus is the doubt of a narrowing environment. John's horizon was beginning to close in. The free spaces and broad landscapes are shut out. "Herod himself had sent forth and laid hold upon John and bound him in prison." This mattered little until the prison routine wore its way into John's soul. When this man of the open country who found the city streets intolerable was shut up in prison it is not to be wondered at that his soul sickened within him. John found that it is impossible for one to have his environment narrowed without losing his sense of the reality of many of the things which lie just out of sight, in the realm of faith where most of the great things are found. If a man's vocation makes it impossible for him to read poetry even though he once loved the singers, the time inevitably comes when it has no message for him. If we do not read the story of modern missions it is hard for us to realize that in the missionary enterprise we have the crowning achievement of modern years.

John doubted whether Jesus were really the Messiah. In the open John baptized him, proclaimed him as the Messiah to his own disciples and worshipped him. In prison the image of Jesus became blurred. After all perhaps he had been led astray by some winsome trait in Jesus. Perhaps his longing for a Deliverer of Israel had led him to hastily bestow the title upon the wrong person. If any one has passed through the experience of questioning the reality of the things he saw in his youth he will sympathize with John. Coupled with this doubt was the further doubt as to whether the things which Jesus was doing were real religion. The faith which John had known from childhood was to his mind thoroughly corrupt, and the social life reared upon it was hopelessly bad. He had swung over to the faith of Jesus because he had believed in Jesus and had Jesus before him. The rumors which penetrated his prison walls were disquieting. Could raising the dead, opening blind eyes, forgiving the sinful, and teaching strange new things concerning the fatherhood of God and the brotherhood of all men be by any possibility religion? The Gospel is so simple that more people than John find it hard to believe that anything so simple can be religion. When we get away from Jesus as John got away from him, we proceed to build up a conglomerate thing of our own, compounded of logic, psychology and metaphysics, give it a flavor of ecclesiastical authority, and because the thing is unintelligible to ourselves and to others, we bow before it and worship it. Religion must be beyond our understanding if it is to be respected. Whenever men get into an environment which has been narrowed by traditionalism, animalism or materialism they are obliged to create a substitute for the faith of Jesus. The Gospel is so simple that it is only the soul which has kept some of the child's power of self-surrender and trust which can enter into the Kingdom.

When John doubted it would have been easy for him to have been dogmatic and declare that Jesus could not be the Messiah. This would have been characteristic of a soul in bondage. He could have proscribed Jesus' teaching and taken steps to lessen his influence. Or he could have preserved a moody silence and fed his heart with bitter memories. He did neither. His course was to return to Jesus as best he could. He sent his disciples. It was the one thing left him to do to convince himself one way or the other, and the principle involved was right. He went back to the person himself instead of heeding rumors. And out of that lonely fortress in the crags of Moab has come an example for the world in its moments of doubt and pain.

It was a very gracious reception which Jesus gave to the disciples of his friend. And why? For the reason that Jesus knew full well how hard it was for John. Jesus was much more gentle than many a person who has been appealed to by some doubting and anxious soul. We need to keep this picture of a doubting soul and the understanding Christ before us, for if we are like most human souls in this age we shall have occasion to return to the sources of faith again and again. And in this incident we see what must be the attitude of God the Father. Jesus gave us a fleeting glimpse of the constant attitude of God toward the seeking soul. The scientist with his telescope and spectroscope analyses the ray of light and tells us the elements of the farthest planet. We cannot see all of God in Jesus but all that we do see is trustworthy evidence concerning the unseen and eternal God. And in our dealings with doubt, and in facing the doubts of our own souls, never let us make God less kind in his attitude to questioning spirits than was Jesus.

In thus receiving John's disciples Jesus gave a new and gracious definition of religion. "You have come," said he, "looking for evidences that I am what I profess to be, the Messiah. Very well. The truly Messianic religion is the

loving ministry of a life which has been made sound and sweet and unselfish." As the air from the city is sucked up into the heights and there sweetened and robbed of its poisons and returns to earth to fill the lungs of man and beast with new energy so is the truly religious life. Religion, or at least, the Christian religion, is not the losing of one's self in the heart of infinite love; that is Hinduism. It is not devotion to a creed compounded with the skill of an Augustine or an Aquinas; that is a return to scholasticism and the martyr burning at the stake. It is not the system built up out of a little science and much misinterpretation of scripture and ecstasy; that is a fool's paradise. Nor is it a droning of prayers, a singing of hymns, a putting on of pious appearances; this is the dead going through the motions of religion because of the momentum acquired in a living past.

Kindness is of the essence of the religion of Jesus. If you meet a child crying in the street because it has lost its way, or its mother or its candy and you dry the tears and cmofort the little one's heart you are religious. If you meet a soul which is down and out and you stand by it until it has been lifted to a new level of manhood you are religious. If you can make any human heart glad or ease any burden or comfort any sorrowing one, you are religious. If you can instruct a child in the life of the Kingdom and fit him for a life of service you are of the kindred of Jesus. When the doubter wanted evidence as to what constitutes true religion Jesus had no theological tests to offer; he offered deeds. He did not send John a "Sermon on the Mount." He said "see the things I am doing. They are all the evidence and they are all you need." In this reply a new note is sounded. Religion is no longer a thing of rules but the allowing of love to have its own way in dealing with all who have been hurt, with all who have been unfortunate, with all who have fared ill for any cause. Religion is no longer ecclesiasticism but brotherhood; not creed but justice; not denunciation of the wrongdoer but mercy; not the punishment of the wicked but their redemption. If there is anything explicit and unmistakable it is that the religion of Jesus is a life of ministry, of sacrifice for others and of bearing of burdens for others' sakes. This is precisely why so many find it not. It were easier to find did it not call for a simple giving of self for the sake of others. It is an enormous pity that the Gospel has become so overlaid with ecclesiasticism and tradition that to understand it we turn instinctively to the philosopher and the theologian. We act as though it were only for the initiated, the cultured and the elect. And God gives us according to the hardness and pride of our hearts. Verily we have our reward. The only place we ever can look to understand the Gospel is to the figure of the ministering Christ as he bends over the bed of the sick, or as he touches the leper, or as he gathers a little group of the desolate and the disappointed about him and teaches them the way of life. It is a simple fact that Jesus never can be known by the self-satisfied and the self-sufficient. They never could know him in the days of his flesh and they are no more successful now. The only hopeless cases in Jesus' day were the respectable who counted themselves worthy.

Doubts concerning religion in our day are to be settled just as were John's. Had John been able to abide with Jesus there had been no doubt. Had he gone about with Jesus at his great task conviction would have deepened. The meaning of this is plain. If we wish to know the Gospel in its power and find a faith which stays the heart in all seasons we must go with Jesus into his own field. We cannot live our own sort of a life and expect to be admitted to the intimacies of the religion of Jesus. "He that doeth the will of my Father shall know of the doctrine." The place where the Lord is today is the place he always was to be found in the days of the flesh, in the place of need. Unless he has changed with the centuries, and unless the God whom he revealed is a corruptible God, we must look for the Christ where men sorrow, where women are tempted, where children suffer, and where life is hard. The place is not far distant; it is at hand. Christianity is no mere doctrine of words. It is love born of the highest which goes down to the deeps of life and is redemptive in its power. It keeps sweet and clean the life it touches. It is this or it will perish from the earth. Since it is this its message is eternal and satisfying.

A HUNDRED YEARS OF HENRY WARD BEECHER.

H. V. Ronlinger.

IV.

In those days, when the underground railroad was in operation, slaves were sometimes brought into Plymouth church and their freedom purchased at the Sabbath service. A thrilling incident of this kind occurred Sunday morning June 1st, 1856. After the sermon and before singing the last hymn Mr. Beecher stepped forward on the platform and said he was about to do something he had never before done on the Sabbath. Then he read a passage of scripture in which Christ speaks of the Sabbath day and healed a man with a withered hand, asking whether it was lawful on the Sabbath day to save life or to destroy it? Then Mr. Beecher explained that a slave girl had recently been purchased for $1200 in Washington to go South for what purpose the congregation could imagine when they saw her. The slave dealer, knowing her character and the circumstances of the case, was himself moved with compassion and offered her an opportunity to purchase her freedom. $700 had been raised, the slave dealers themselves contributing money. Mr. Beecher had been applied to to know if he would do anything to raise $500 more. He answered nothing could be done unless the woman came to Brooklyn. She came and was then present. Mr. Beecher stepping to the platform stairs said: "Come up here, Sarah, and let us see you." A young woman arose from an adjacent seat, and, ascending the steps, sank down, embarrassed and apparently overcome by her feelings, in the nearest chair. She was of medium size and neatly dressed. The white blood of her father might be traced in her regular features and high thoughtful brow, while her complexion and wavy hair betrayed her slave mother.

"And this," said Mr. Beecher, "is a marketable commodity. Such as she are put into one balance and silver into the other. She is now legally free, but she is bound by a moral obligation which is stronger than any law. I reverence woman. For the sake of the love I bore my mother I hold her sacred, even in the lowest position, and will use every means in my power for her uplifting. What will you do now? May she read her liberty in your eyes? Shall she go free? Christ stretched forth his hand and the sick were restored to health; will you stretch forth your hands and give her that without which life is of little worth? Let the plates be passed and we will see!" There was hardly a dry eye in the church, and amidst tears and earnest lookings at the poor woman, who sat with downcast eyes, the plates went round. Money, bills went

into the plates and some who had no money threw in their jewelry. $783 were secured. She was free. And when Mr. Beecher told her so and announced it to the great congregation there was an involuntary burst of applause which could not be restrained at this practical and thrilling exemplification of the gospel of Jesus Christ.

Great as were the labors of Mr. Beecher for liberty in this country, the services which he rendered in 1863 in England were of even greater importance and entitle him to the everlasting gratitude of America. That grand and heroic defense of this country before those hostile, howling and thundering English mobs stands without a parallel in the history of the world. The debt which this country owes to Beecher for that chivalric and patriotic service he rendered in the darkest hours of our national existence the present generation scarcely realizes. If he had done nothing else, this short campaign in England alone would render his name immortal. O. W. Holmes says: "In these few months Beecher performed a more remarkable embassy than any envoy who has represented us in Europe since Franklin the cause of the young Republic at the court of Versailles. He kissed no royal hand, he talked with no courtly diplomats, he was the guest of no titled legislator, he had no official existence, but through the heart of the people he reached nobles, ministers, courtiers, the throne itself."

The dominant party in England at the commencement of our Civil War was entirely in sympathy with the South. The British public was wofully misinformed as to the questions at issue and the government was on the point of declaring in favor of the Southern Confederacy. In this state of things Beecher was sent out by his church to recruit his health in Europe. He was not sent out by the government for Washington took no stock in Beecher at that time. When he reached England and saw the condition and feeling of things, there against the North, he refused to deliver any speech anywhere. Nearly every man who rode in a first class car was an enemy of the North. Mr. Beecher indignantly left and traveled on the continent, but returned to England in the autumn of '63. Grant had taken Vicksburg and the battle of Gettysburg had been fought. Mr. Beecher now consented to deliver five speeches in Manchester, Glasgow, Edinburg, Liverpool and London, and in the whole history of eloquence there is no record of a greater oratorical triumph. Wm. M. Taylor, who heard Beecher, says there has not been such eloquence in the world since Demosthenes. Mr. Beecher says an American hostile audience is as twilight to midnight compared with an English hostile audience. The defense of his country which he made in the indescribable uproar and volcanoes heaving around him was one of the boldest ever urged in words, the most triumphant that ever fell from the lips of any man. At the close of these impassioned appeals, men who had come armed with brick bats and bludgeons to kill him, would press forward with tears streaming down their faces to shake his hand. One burly Englishman on one occasion, who could not reach his hand from the gallery, extended his umbrella and asked Beecher to shake that, which he good naturally did. "By Jock," shouted the fellow, "nobody shall ever touch that umbrella again."

The greatest of these speeches was the last one delivered at Exeter Hall, London. Joseph Parker, who was present, says of this speech, "as an effort of the memory, as an effort of the voice, as a miracle of wisdom and good nature, I never heard the equal of that massive and overwhelming oration." It was one of the most sublime and touching scenes. Slowly but surely the multitude abated their fury and yielded to the magic of the charmer, until as one man they sat thrilled with admiration at the feet of America's greatest orator. As his argument waxed stronger and stronger and his eloquence grew deeper and more powerful, he swayed that audience back and forth as a boy would play with a top until he had captured all England's reason. These speeches were the greatest oratorical triumph of his life. In their result they stand unparalleled in the history of the world since Demosthenes delivered his orations against Philip. They created a revolution in the public opinion of a nation; they showed the hollowness and hypocrisy of Great Britain's friendship for the South, and did more than anything else to restrain the English Tory government from lending aid and comfort to the Southern Confederacy. Every patriotic and loyal American will forever honor Beecher for that grand service rendered his country in the most critical hour of the Civil War. It cemented an alliance between this and the mother country which has been gaining strength ever since ad it shall go on until the Anglo-Saxon race and freedom and self-government shall have swept away all slavery and despotism.

MORE MEDIEVAL HISTORY.

J. Rowell.

A Trip to the Farallones.

Wearied with labor and care, I sought relief from furious city dust and sand in the home of seals and sea birds. Eggs were scarce here and R. B. Woodward, of "What Cheer House" fame, chartered a schooner to ply between the city and the Farallones, seeking the eggs of the murre and gull which bred there in thousands. These eggs were not very palatable, but they served for cooking and gave a rich yellow color to the sponge cake, which made Woodward famous all through the mines.

The Farallones (Spanish for "sharp peaks in the sea") are about thirty miles west from the city and are visited only by U. S. cutters carrying oil and food to the light house there. Starting about midnight on a small schooner, empty and with just ballast enough to keep her on her keel, we danced on the wave tops all the way and I had the worst sea sickness of my life. About ten o'clock a. m. I was called on deck by the most dismal bellowing and howling that I ever heard. Less than half a mile away soared a sharp white granite peak, about a hundred and thirty feet high, the whole base of which, fifty feet high, was crowded with hair seals of all sizes from a cub large as a small cur dog up to the size of the largest horse, the whole army of which, alarmed by our approach, were uttering defiant howls. Such a noise I never heard before. It quite drowned the noise of the heavy surf which was dashing against the cliffs. A quater of a mile further on was the main island on which we were to land. This was a cluster of peaks, like the first, the highest about three hundred feet, and all looking like a cluster of icicles, with their points upward. All these rocky turrets, whitened by excrement of the sea fowls, were nearly hid from view by an almost compact mass of black backed seals mixed with innumerable white gulls, red legged sea pigeons, and yellow billed parrots. How they could all find standing

room on those steep peaks was a mystery to be solved later on.

As we dropped anchor, a boat shot out from a narrow gully in the precipitous shore, into which we jumped and in a few moments were enclosed in the rocks, and watching our chance, when the waves lifted high enough, one by one we jumped upon the rocks. It was perilous business (the boat was wrecked there soon after) but the sailors were skillful and we got ashore safely. And what a desolate shore! Not a tree or bush or blade of grass—nothing but rocks, rocks, rocks, on every side. We climbed and stumbled over these till we came to a solitary weather beaten house of one story, stayed against the furious winds by props and chains, and looking like a drift from an arctic winter. We entered and found us in a long, narrow kitchen, dining room and bed room, all in one. A long, dirty table of bare wood ran along the center, and on each side were bunks, three tiers in height, resting places for the men employed in gathering eggs. These men lead a hard, wild, comfortless life, but it is only for a few weeks annually, and they are well paid for their hardship. All their food (except eggs galore) is brought from the city, and the only water on the island is from a spring, badly impregnated with some mineral, with what it gains by filtering through the deposits of the birds. It tastes like Congress water, dashed with vinegar. Made into strong coffee with (not milk) yolks of eggs, it is drinkable, but if there is any humor in the blood it is soon manifest in painful sores.

Dinner was soon ready—salt beef, potatoes, bread and that odious water. During near a week's stay on the island, though hungered by hard work and exposure, I did not eat one hearty meal. The men did not seem to find the like difficulty.

Night came on and the men having toyed enough with their greasy cards tumbled into their bunks without undressing. And then followed bedlam. It was the sublimity of wildness and desolation. The house creaked and groaned in the grasp of the howling wind, the roaring surf responded to the howl, and above all that awful discord of bellowing seals rose, mingling with the screams of myriad birds quarreling for roosts on the cliffs, and at intervals the loud wail of the fog whistle on the central peak. It was a fearful intermingling of seemingly all possible uncouth sounds, and withal somewhat amusing.

In the morning I went with the men to gather eggs. I had wondered how they could climb those rocks, but soon learned. The structure of the island is peculiar. The material is coarse, friable granite, broken into rectangular fragments, lying level and cemented by a mortar of guano, deposited by the birds, so that, except for the steepness, it is not difficult for the men to swing themselves from point to point, over the precipitous, wrinkled surface. The eggs of the murres are laid on the bare rock, in any hollow large enough to hold them, and there, each on her one egg, the birds sit and hatch.

The work of gathering is very exciting. The men go in a body and with a loud shout scare the host of birds from their nests, and then rush in and contend with the gulls for the forsaken eggs. They deposit these in the breasts of their loose flannel shirts, and sometimes gather each a peck, more or less. On some days they gather sixteen or seventeen hundreds of dozens of these eggs, and it takes but a few days to gather a schooner load. It requires great skill and muscular vigor to gather and carry all these eggs and break so few, but they have learned how to do it. Sometimes the myriad birds in their fright dash the men down the steep rocks. On some of the islands the great seals (sea lions) block the way, and have to be shot to get them out of the way. I sent a musket ball through the head of one that refused to give way and then worked for half an hour with hammer and cold chisel to get his great eye teeth.

The habits of these seals are a curious study, but I have no room to describe them now.

GRADUATION DAY AT PACIFIC THEOLOGICAL SEMINARY.

The graduation exercises of Pacific Theological Seminary for the year 1912-'13 were held in the First Congregational Church of Berkeley on Thursday of last week. The senior class this year consisted of three Japanese—Keiki Ogiri, Kengo Tajima, Tadaoyoshi Tsuji, graduates respectively of Waseda University, North Japan College, Waseda University.

The anniversary address was by the Rev. Herbert Atchinson Jump, on "A Priesthood for the Present Age." It was a scholarly and practical address—and in the last half of great suggestiveness to persons engaged in the work of the ministry or about to enter thereon. Later Mr. Jump may assent to our request for a part of it for publication.

In the conferring of the degrees President Nash spoke of the joy the seminary had in that it was training for the Christian ministry men of different nationalities, and especially, of the foreign element, those from across the Pacific who were to figure prominently in the world's future. He dwelt upon the words "brotherhood" and "unity," and impressed the thought on the graduating class that they were to go back to their people as men with a world consciousness—on whom the vision had arisen and abides. Emphasis was laid on the thought that everything hangs on personality and leadership. They were admonished that in the great task of saving a nation the first thing was the salvation of the individual.

What was a very pleasurable surprise to many of the persons in attendance was the conferring of the degree of doctor of divinity on the Rev. Walter Frear whose many years of eminent service on the Pacific Coast have made for him a large place in the hearts of the people. After Professor Bade had spoken of Mr. Frear's scholarly attainments and his far-reaching service, had told of the recommendation of the faculty and of the trustees, and President Nash had conferred the degree, there was hearty applause. Mr. Frear had returned only the day before from a visit to Honolulu, unaware of the honor of which he was to be the recipient. Learning of his absence after action had been taken the seminary boards had decided to depart from the custom and confer the degree without presence in person. Happily, surprised were they that day when Mr. Frear put in an appearance at the graduation exercises as he had these many years.

In the evening at the Shattuck Hotel a large number of the friends of the Seminary dined together, as guests of the Seminary. Dr. Addison, the president of the board of directors, presided.

President Nash spoke of the very satisfactory ongoing of

the Seminary as an undenominational institution. It was not trying to move away from Congregationalism but to move up in the same way into all evangelical religious bodies. The Church of the Disciples is now represented by two members of the board; Congregationalists, Baptists and Disciples are on the faculty; and seven different denominations are represented in the student body. Five nationalities are represented. We count it an honor, said President Nash, to be serving so widely among nations and denominations. A considerably larger attendance is expected next year. Four young men from East of the Rockies have already arranged to enter.

Dr. Nash spoke of the great satisfaction with which they were looking forward to the coming in August to the chair of homiletics of the Rev. Dr. Raymond C. Brooks of Walla Walla, and of that other choice and scholarly man, Dr. Parsons, who takes the chair of New Testament literature and interpretation.

Reference was made thankfully to the generous remembrance in the will of the late Edward Coleman, to the other $150,000 recently secured, including the fund of $50,000 for the endowment of a chair in honor of Dr. McLean whose life had counted immeasurably for the Seminary and the work of the Kingdom on the Coast.

Looking into the future President Nash had vision of new buildings on a more fitting site in relation to our great University.

The Rev. E. B. Hart of Petaluma, an alumnus, spoke lovingly and appreciatively of his alma mater, of the spirit of loyalty in the hearts of all and of the pride they had in the fact that by able, earnest workers the gospel message was being carried around the world.

Mr. Arthur Arlett, a member of the board of trustees, spoke of "The Seminary as a Factor in the Life of the Community." Here we have a great fountain of truth and influence. Leadership is needed among men and here is an opportunity to develop it. With reference to the unrest in the industrial world and the need for a social vision Mr. Arlett remarked that while not a little of the unrest was not well-grounded, was trivial and selfish, there was much also that was based on fundamental wrongs. Therefore the need for a social vision and a spiritual ideal.

Professor Rugh of the University of California, speaking on "The Ministry for the Age," made an able plea for an adherence to scientific facts and to the highest ideals of democracy.

Professor Robins of the Baptist Seminary said that he was thankful beyond the power of words to convey for the beautiful co-operation on the part of the men of Pacific Seminary, and outlined how in the spirit of tolerance and unity the great work of the Kingdom was being advanced everywhere.

The Rev. Dr. Dille brought the greetings of the Methodist Episcopal Church and told how heartily he rejoiced in what the Seminary was doing and in its outlook. He hailed with joy the great accomplishments of federated work in this and other lands and expressed himself as being in readiness to walk in the pathway that God was all the time opening up before the churches toward greater efficiency in the work of the kingdom.

Mr. Keiki Ogiri of the graduating class told of what they realized they owed to the Seminary, and of the desire to express their loyalty not so much in words now as in deeds in the future. The hope was that more and more as the years went on it would stand as an interpreter between the nations.

In the closing moments President Nash paid beautiful tribute to Dr. McLean because of his service and leadership for so many years—and, naming Benton, Dwinelle, Mooar and McLean, denominated them "the four mighty men."

THE RESIGNATION OF REV. HERBERT A. JUMP.

At a business meeting in the First Congregational Church of Oakland last Sunday the resignation of the Rev. Herbert A. Jump was accepted after kindly but emphatic protest had been made against what many thought an un-Congregational course of procedure on the part of official boards in apprising Mr. Jump of the situation before it had been thoroughly canvassed by the whole church to see whether some other solution of the problem might not be found.

When a motion was made that the resignation be accepted and resolutions of affection and appreciation be adopted and sent to the pastor, an amendment or substitute was offered, in effect that it be not accepted and that a committee be appointed to see Mr. Jump and ask him to reconsider. For this substitute motion the vote was 165 for and 203 against. Then followed the motion to accept the resignation which received 234 affirmative votes and 152 negative.

Persons, who declare emphatically that they know whereof they speak, say that the vote in favor of asking Mr. Jump to reconsider would have been larger if his going, now that the resignation had been presented, had not been a foregone conclusion. It is said also that it would have been much larger had not the impression prevailed among his supporters that proxies could not be voted. And many proxies were voted on the other side.

The writer of this report, without one thought of censure of the devoted, conscientious, men and women in the First Congregational Church of Oakland who felt that Mr. Jump's pastorate ought to end, is of a different opinion. His judgment is formed from what he has every reason for believing to be a pretty accurate acquaintance with the facts. Different minds will come to different conclusions from the same facts.

Our thought is that there was nothing in the problem, financial or otherwise, that could not have been cured as easily and as thoroughly by a continuance of the relations as by a change. Changing horses is always uncertain in its outcome. The new horse may be able to pull better for a time, but, how long? should be the question.

In forming this judgment we have contemplated not only every aspect of the hard problem which the First Congregational Church of Oakland has been facing for many months but the deep-down things in Christianity in relation to our changing civilization. And we have a profound impression that there is a loud call to us, one and all, to get to the deep things of the Christian religion.

Hearts widely have ached for the burdened aching hearts in the First Congregational Church of Oakland who have had this difficult problem to solve. We hear of no desire to condemn. Everywhere there is profound sorrow that this great church with its noble history should have had this

experience. But there is thankfulness everywhere that the difficulties of the situation have been recognized by both sides and that talk and conduct have been with slight exception on a high plane.

A STATEMENT BY MR. JUMP.

We quote from an Oakland daily paper the following statement made by Mr. Jump on Monday of this week. Having been asked by a reporter "Have you and the church officials had any controversy he replied:

"No. But I simply did not fit their notion of what the minister of this church ought to be and do and accomplish. I suppose it is fundamentally a psychological problem. To some extent their ideal may have been colored by what Mr. Brown had been and done in the fourteen years of his pastorate. But that is natural. They simply did not like my work, did not feel it could ultimately succeed, did not regard it as measuring up to the standards of the position, and the fact that I was winning a loyal following of my own did not seem to atone in their mind, as one of my critics confessed, for the other fact that I was not holding the following which my predecessor had won. Meanwhile I am taking to myself the comfort that many of my brother-ministers who knew the church, and many of my friends in the East who had become acquainted with the situation here prophesied that I would be a sacrifice—indeed, that anybody would be a sacrifice who came just now to this church. I am trying to be a cheerful martyr. It will surely work out some way for good to all concerned."

"Wasn't the vote a small vote for so large a church?" was another question. "Yes, it surely was. Perhaps this indicates better than anything else how affairs have changed since my predecessor left. Out of a nominal membership of 1774, only 386 cared enough about the church to be present and to vote on such a matter as this. The small number yesterday, moreover, can hardly be laid to my blame, for a year ago when I was called the church meeting brought out only 303 members. The church secretary and myself have agreed that probably our nominal membership of approximately 1800 is today an actual membership of less than 1000, and the results of a church survey recently taken seem to indicate that the full correction of our rolls would reduce this estimate still further by several hundred. In short, the standards of success to which I have been expected to measure up were derived from an ignorance of what the facts really were. The number of people who had an interest in Mr. Brown was very great, the number who had an interest in the institution at Clay and Twelfth streets was comparatively small. After the year of interregnum I had to begin with the nucleus who were loyal to the institution. And I have not been given time in which to build up my own personal following to take the place of Mr. Brown's. I don't wonder that some of the older church officials are disappointed in my work, for they were not psychologically ready to start from the bottom and build up a new and different work, and for a considerable time a humble work, after the glorious years of crowded congregations that marked the conclusion of my predecessor's pastorate. I supposed I was called to do this humble building. They told me two years ago that they had declined to seek some mature man with an established reputation as a preacher, feeling it to be wiser to have a young man who would grow up in the new situation and gradually gather to himself his constituency. I regret sincerely that I have not measured up to the expectations which they cherished in me."

NOTES AND PERSONALS.

The Rev. A. Drahms and wife arrived from Hilo, Hawaii a few days ago and expect to be in Oakland for a few weeks.

The Richmond Church of San Francisco has called the Rev. Mr. Avery of Blaine, Washington, who has accepted and will enter on the work of the pastorate at an early date.

Professor Buckham of Pacific Theological Seminary supplied the pulpit of the Congregational Church of Reno, Nevada, last Sunday, the pastor, the Rev. Mr. Strout having to go East for a short time.

Next Monday the Congregational ministers of San Francisco and vicinity will discuss the Japanese immigration and land problem. The Revs. G. W. Hinman and A. W. Palmer will lead in the discussion.

Professor Bade of Pacific Theological Seminary has been preparing for some time a book on "The Idea of God in the Old Testament." The article on "Jeremiah" which he read at the Monday meeting of the ministers was a part thereof. The ministers want more of it and the program committee was instructed to ask Professor Bade to appear again in the near future.

The chorus choir of the First Congregational Church of Alameda is something in which pastor and people have great delight. Its value in the service of the sanctuary is large, but in addition is the gratifying fact that all but three of the 45 persons, most of whom are between the ages of 16 and 24, are members of the Church. Largely Mr. Mears has had the pleasure of welcoming theme into membership since he began his pastorate there.

The church at Escondido has called the Rev. M. A. Frost recently of Monroe, Washington. Mr. Frost has been supplying the pulpit for several weeks, and now enters on the regular pastorate much pleased with the outlook religiously at Escondido. The Congregational, Methodist, Baptist and "Christian" churches unite during this month in evangelistic services to be conducted by J. W. Patterson of Long Beach.

Mr. Dwight J. Bradley, of Cleveland, Ohio, has been engaged by Plymouth Church, Oakland, as student assistant for the coming year. He is a graduate of Oberlin College, and a nephew of Prof. Bradley of the University of California. Mr. Bradley is expected by next Sunday. He will divide his time between the work at Plymouth and his studies at the Pacific Theological Seminary. Mr. Bradley is a son of the Rev. Dan Bradley who is pastor of the largest Congregational Church in Cleveland, where Mr. Mowbray, formerly of Oakland, is associate pastor.

Next Monday at noon the Congregational ministers of San Francisco and vicinity will entertain the Rev. Herbert A. Jump at lunch in the social rooms of the First Congregational Church of San Francisco. This will be in the nature of a farewell reception, inasmuch as Mr. Jump expects to go soon for a rest in the mountains of California.

Although already solicited for another pastorate, it is not his intention of taking up regular work again until after his summer vacation. In order that he may have such needed rest and in order that the work of the Oakland Church may be taken in hand as soon as possible by some one else he decided to close his labors there last Sunday evening.

The monthly musical service in the Green Street Church, San Francisco, Tuesday night of last week, was of high value, and great interest was shown therein by the Italians and the English speaking people in attendance. Often people pay considerable for musical services of no higher order than that of last Tuesday evening. For the selections and for the artistic rendering of them there can be only words of praise. It is remarkable that Mr. Walker can present to the people of that part of our city so attractive a program once a month. But singers from different parts of the city, with the missionary spirit, are willing to aid. And Mr. Walker's family is a host in itself when it comes to helpers. There was hospitality everywhere before the services began, and then they aided so attractively in giving an unusually fine program in the musical way. It is gratifying to learn that an Italian church will be organized soon, 46 names being already listed.

The North Berkeley Congregational Church is likely to have a new auditorium ere many more months roll around. At a dinner given in the church last Friday evening the men who had been making a canvass of the parish reported nearly seven thousand dollars subscribed for that purpose. Ten thousand dollars are hoped for. All who had part in the canvass expressed an eager readiness to go over the ground again this week feeling confident that at least fifteen hundred more could be secured. Five hundred of this was pledged last Sunday and the good work goes on. Plans for a handsome auditorium which can be constructed for ten thousand dollars were on exhibition last Friday evening. It will require $2,500 to furnish it; and $2500 are needed to adapt the present building to Sunday school and social purposes—$15,000 in all. The Church Building Society will aid to the extent of $5000. When $8000 has been pledged the church trustees will proceed to build, and if more cannot be had later the changes in the present building will be postponed for a time. It was inspiring to see the interest manifested last Friday evening in this new enterprise and the determination to bring about its accomplishment. There was no urging on the part of the pastor when reports showed that the requisite amount had not been pledged. The people took the matter in hand, said that the time had come for the church to move forward, equip itself to meet the needs of that part of Berkeley and that the money must be secured. Among the pledges made was one of one hundred dollars by the Rev. Dr. Raymond C. Brooks of Walla Walla, Washington. In a letter to him concerning matters relating to Dr. Brooks' new work here Mr. Patterson made mention of what they were hoping for in the way of church building and this pledge came unsolicited.

Even in sowing our wild oats, lots of us expect some one to do our plowing for us.

Most of us are full of sympathy—for ourselves.

A PRAYER FOR CHINA.

Following the general practice of the Chinese churches the congregation of First Church, Berkeley, stood during the prayer for China last Sunday, which was offered by the Rev. G. W. Hinman in these words:

"Almighty God, Ruler of Nations, who hast made of one blood every nation of men, and who hast promised to draw all men unto thyself, we thank thee to-day that thou hast drawn to thee the hearts of men across the sea, so that they have turned, to thy followers, hitherto depised and persecuted, seeking for that faith and wisdom and courage which everywhere inspires thy church. We remember, O Lord the noble army of martyrs who gave their full measure of devotion that the people of China might be emancipated from superstition, and we join with their hallelujahs around thy throne because the kingdoms of this world are becoming the kingdoms of our Lord and of his Christ. Therefore we pray thee, O Lord, give to China a new freedom to which the political freedom so recently attained is not to be compared, even the freedom with which Christ shall make her free. Grant to the citizens of this sister republic a unity of spirit previously unknown amid her provincial isolations and sectional jealousies. Protect her from conscienceless exploitation by other nations. Give to her lawmakers a vision of the kingdom of God as a pattern for the temple they are building. Make her officers peace and her exactors righteousness until violence shall no more be heard in her land, wasting nor destruction within her borders. Preserve, O Lord, in safety, those two leaders, who more than others have had the responsibility of bringing their countrymen up out bondage into the new Canaan which is before them. Grant, O Lord, to us of this Christian land a sincere repentance for our bitterness against those of another race. Forbid that we should neglect the appeal from both China and Japan to that Christian spirit which professes the brotherhood of all men. Hasten we pray thee the day when in thy kingdom upon earth there shall be no more aliens and foreigners, but all shall be fellow-citizens under our one Lord and savior Jesus Christ. Amen."

RESOLUTIONS WORTH ADOPTING.

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough to carry without loading mine on them.

I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine.

I will cure criticism with commendation, close up against gossip and build healthy loves by service.

I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness.

I will gloat over gains never, but amass only to enrich others and so gain a wealthy heart.

I will love boys and girls, so that old age will not find me stiff and soured.

I will gladden my nature by smiling out loud on every fair occasion and by outlooking optimistically.

I will pray frequently, think good things, believe men and do a full day's work without fear or favor.—Christian F. Reisner, M. D., Farm and Fireside.

Northern California Congregational Conference.

APPORTIONMENTS AND RECEIPTS FOR 1912.

BAY ASSOCIATION.

Churches	H. M.		A. B.		C. B.		A. M. A.		S. S.		C. E.		M. R.		Total	
	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.
Alameda, 1st	278	278	251	216	75	75	104	104	40	40	20	7	35	32	803	752
Berkeley, 1st	775	847	625	621	225	225	250	253	100	100	55	68	75	73	2105	2187
" North	337	364	300	238	125	109	125	139	50	48	28	29	30	34	1005	961
" Park	85	10	85	20	30	33	32	.....	12	2	7	1	8	*	259	66
" Bethany	1	.....	1	.....	1	.....	1	.....	1	3	1	....	1	*	7	3
Decoto	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hayards	50	33	40	15	15	7	16	7	10	10	2	2	5	5	137	79
Mill Valley	50	8	45	33	15	2	16	8	8	1	3	1	5	1	142	54
Niles	75	65	70	80	30	23	32	35	12	10	5	5	10	10	235	228
Oakland, 1st	4500	2661	4250	4981	1300	974	1300	808	600	264	250	121	450	317	12650	10126
" Pilgrim	162	147	162	149	56	56	61	68	27	19	12	6	20	17	501	462
" Myrtle St.	15	4	10	1	10	1	3	2	3	1	1	*	5	*	47	9
" Fourth	170	115	160	107	55	29	62	27	30	10	12	4	20	6	510	298
" Plymouth	200	300	200	228	67	68	73	90	34	28	17	20	25	35	616	769
" Fruitvale Ave.	75	.....	70	4	30	.....	31	.....	11	....	5	3	10	....	232	7
" Grace	25	25	10	5	8	10	5	5	5	10	1	1	2	1	56	57
" Boulevard	25	.....	25	.....	8	1	10	7	5	1	2	*	2	*	78	9
" Ward Memorial	1	.....	1	.....	1	1	1	.....	1	....	1	....	1	....	7	.....
" Olivet	.....	6	.....	5	.....	.....	.....	.....	.....	5	.....	.....	.....	.....	.....	16
" Japanese	1	1	1	1	1	1	1	1	1	1	1	1	1	1	7	7
San Francisco, 1st	1450	1413	1150	1068	450	303	450	183	200	27	200	51	210	150	4110	3195
" Mission	90	26	90	10	45	2	30	3	15	1	8	*	12	*	290	42.
" Fourth	60	15	50	5	20	2	20	8	10	1	1	1	2	*	163	32
" Bethany	130	107	130	82	45	31	50	52	21	16	10	8	15	11	401	307
" Ocean View	20	18	10	7	6	6	7	5	3	1	2	1	2	....	50	38
" Park	45	.....	35	.....	50	.....	12	.....	10	....	1	....	2	....	155	.....
" Richmond	25	12	10	.....	10	.....	5	.....	5	5	1	....	5	....	61	17
" Bethlehem	25	22	12	3	9	3	7	2	4	2	1	....	1	1	60	33
" Mayflower	1	.....	1	.....	1	.....	1	.....	1	....	1	....	1	....	7	.....
" Sunset	15	16	10	10	4	4	5	5	7	8	1	....	1	....	43	43
" Chinese	15	.....	15	10	10	6	200	.....	3	....	1	....	1	....	245	16
" Japanese	5	.....	35	.....	5	.....	100	.....	2	....	1	....	1	....	149	.....
" Pilgrim	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
San Lorenzo	16	10	16	10	5	.....	6	.....	3	....	1	....	2	....	50	20
San Rafael	42	20	30	.....	20	.....	15	7	10	....	3	....	4	....	125	27
Sunol Glen	25	25	15	15	8	8	5	.....	5	5	1	1	1	1	60	55
S. F. Plymouth	250	48	250	17	85	69	90	.....	40	7	13	2	25	2	753	145
Totals	9039	6596	8165	7941	2825	2048	3125	1819	1289	626	669	333	1000	697	26119	20060

SACRAMENTO ASSOCIATION.

Churches	H. M.		A. B.		C. B.		A. M. A.		S. S.		C. E.		M. R.		Total	
	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.
Angels Camp	35	28	25	6	18	10	10	5	7	7	2	.....	3	....	100	56
Auburn	35	20	25	.....	12	10	12	.....	8	11	2	.....	3	....	97	41
Beckwith	12	3	5	.....	5	.....	10	.....	2	....	1	....	1	....	36	3
Grass Valley	50	45	50	50	20	20	16	16	9	10	1	1	4	4	150	146
Lincoln	30	30	17	.....	10	10	10	.....	7	5	1	1	2	2	77	48
Lockeford	30	33	25	25	10	15	11	11	5	5	1	2	2	2	84	93
Lodi	95	66	95	64	40	27	42	28	27	41	10	7	10	7	319	240
Loomis	40	35	40	10	12	.....	15	8	6	....	2	....	3	.....	119	53
Murphys	15	6	10	5	5	.....	5	.....	3	....	1	.....	2	....	42	11
Nevada City	10	10	10	13	4	4	4	4	2	2	1	....	2	2	33	35
Oroville	125	130	100	152	60	101	65	44	25	26	10	10	15	15	400	478
Palermo	16	20	16	.....	6	6	5	.....	3	....	1	....	1	....	48	26
Paradise	32	25	32	32	11	11	12	12	5	8	2	3	4	4	100	95
Sacramento	150	130	115	158	65	57	100	91	50	44	15	14	25	22	520	516
Sierraville	25	12	10	2	8	3	5	2	5	6	1	1	1	2	55	28
Woodland	35	33	20	16	10	10	7	15	5	5	2	2	3	3	82	84
San Andreas	1	.....	1	.....	1	.....	1	.....	1	....	1	....	1	....	7	.....
Rocklin	5	7	1	.....	5	.....	1	.....	5	....	1	....	1	....	19	7
Reno	81	55	81	94	30	15	31	27	13	14	7	11	9	6	253	222
Totals	822	688	678	627	333	299	543	263	188	184	64	52	92	69	2722	2182

SAN JOAQUIN ASSOCIATION.

Churches	H. M.		A. B.		C. B.		A. M. A.		S. S.		C. E.		M. R.		Total	
	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.
Bowles	15	10	10	5	5	5	4	4	3	3	2	2	2	2	41	31
Ceres	56	66	56	56	19	22	20	42	13	13	5	7	6	15	175	221
" Central	10	.....	10	1	10	.....	3	.....	2	....	1	.....	1	....	30	.....
Fowler, Armenian	25	.....	15	1	10	.....	1	.....	5		1	....	2	....	59	1
Fresno, 1st	60	43	60	34	30	18	35	28	15	12	7	4	10	4	217	143
" Kreutz	60	112	50	103	17	.....	27	20	10	....	7	.....	5	11	177	246
" Zion	50	15	50	25	17	5	20	.....	7	....	7	6	10	10	162	61
" 3rd German	30	20	15	3	10	40	5	4	5	19	1	....	2	5	68	91
" Japanese	5	.....	5	.....	5	.....	5	.....	2	....	1	....	1	....	24	.....
" Armenian	42	15	39	.....	20	13	10	.....	5	....	3	.....	5	....	124	28
Hot Springs	2	.....	1	.....	1	.....	1	.....	1	.....	1	...	1	.....	8	.....
Manteca	5	.....	3	.....	1	.....	1	.....	3	....	1	....	1	....	15	.....
Oleander	50	34	40	27	15	101	15	10	5	2	3	....	4	....	132	174
Parlier, Armenian	6	6	1	1	3	.....	1	1	2	2	1	1	1	2	15	13
Porterville	95	7	95	26	50	2	35	4	15	1	5	*	6	*.	301	40
Ripon	20	.....	20	4	6	.....	7	.....	4	....	1	....	2	....	60	4
Salida	20	5	20	.....	6	.....	7	1	4	....	1	....	2	....	60	6
Sanger, German	30	42	17	26	8	12	5	4	3	8	1	6	1	2	65	101
Stockton	114	70	114	67	39	12	43	53	18	8	10	2	13	3	351	215
Tipton	1	.....	1	.....	5	.....	1	.....	1	.....	1	....	1	....	1	.....
Tulare	50	46	35	35	15	16	25	34	8	9	3	3	4	3	140	146
Totals	746	492	657	413	286	246	366	205	132	77.	64	31	80	57	2331	1531

SANTA CLARA ASSOCIATION.

Churches	H. M. App.	H. M. Rcd.	A. B. App.	A. B. Rcd.	C. B. App.	C. B. Rcd.	A. M. A. App.	A. M. A. Rcd.	S. S. App.	S. S. Rcd.	C. E. App.	C. E. Rcd.	M. R. App.	M. R. Rcd.	Total App.	Total Rcd.
Campbell	150	132	115	97	65	51	60	60	20	15	10	1	13	11	433	357
Pacific Grove	175	111	175	177	60	29	65	74	30	27	15	13	25	13	545	444
Palo Alto	140	127	140	142	50	49	53	50	24	22	14	12	17	15	438	417
Pescadero	30	22	12	12	12	12	5	5	5	5	1	1	1	1	66	58
Redwood	100	88	100	90	30	20	30	.....	25	....	2	....	6	....	293	198
San Jose	350	325	800	625	125	30	150	80	50	15	23	14	30	30	1528	1119
San Juan	.....	*	.....	.....	5	5	.....	.....	.....	....	....	....	....	....	5	5
San Mateo	50	13	40	4	15	1	10	1	15	10	2	....	5	....	137	29
Santa Cruz	325	132	325	202	115	37	130	55	50	35	28	8	35	10	1008	479
Saratoga	150	111	150	138	55	56	60	82	25	25	12	15	15	12	467	489
Soquel	30	.....	30	10	10	5	10	.....	9	5	1	....	1	....	91	20
Sunnyvale	57	80	57	308	20	34	21	40	10	16	4	5	6	11	175	494
Woodside	7	2	5	.....	2	.....	1	.....	2	....	1	....	1	3	21	5
Totals	1564	1143	1949	1855	564	329	596	447	265	175	114	69	155	96	5208	4114

*Amounts less than $1.00.

HUMBOLDT ASSOCIATION.

Churches	H. M. App.	H. M. Rcd.	A. B. App.	A. B. Rcd.	C. B. App.	C. B. Rcd.	A. M. A. App.	A. M. A. Rcd.	S. S. App.	S. S. Rcd.	C. E. App.	C. E. Rcd.	M. R. App.	M. R. Rcd.	Total App.	Total Rcd.
Alton	3	.....	2	.....	1	1	1	.....	1	....	1	....	1	....	10	1
Eureka	65	55	60	60	30	33	25	25	12	13	6	7	8	8	206	201
Falk	20	2	15	8	7	5	5	.....	3	....	1	....	1	....	52	15
Ferndale	40	40	25	12	15	10	17	18	7	7	3	3	5	5	112	95
Field's Landing	25	7	8	10	8	5	5	.....	5	5	1	....	2	....	54	27
Hydesville	15	15	7	7	6	6	2	3	2	3	1	1	2	2	36	37
Loleta	15	.....	5	.....	3	.....	1	.....	2	2	1	....	1	....	28	2
Rohnerville	27	1	15	.....	10	.....	5	*	4	....	2	....	2	....	65	1
Totals	210	120	137	97	80	60	61	46	36	30	16	11	22	15	563	379

SHASTA ASSOCIATION.

Churches	H. M. App.	H. M. Rcd.	A. B. App.	A. B. Rcd.	C. B. App.	C. B. Rcd.	A. M. A. App.	A. M. A. Rcd.	S. S. App.	S. S. Rcd.	C. E. App.	C. E. Rcd.	M. R. App.	M. R. Rcd.	Total App.	Total Rcd.
Adin	7	.....	5	.....	2	2	2	8	2	6	1	.....	1	.....	20	16
Alturas	34	.....	20	.....	10	.....	12	12	7	.....	2	.....	3	.....	88	12
Callahan	.....	.....	.....	.....	2	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	5
Cottonwood	20	18	10	5	7	3	4	5	5	26	1	.....	2	.....	50	57
Dorris	1	.....	1	.....	5	5	1	.....	1	.....	1	.....	1	.....	11	5
Etna Mills	25	4	20	.....	10	3	10	.....	5	.....	2	.....	3	.....	75	7
Likely	10	10	2	2	4	4	5	.....	1	2	1	.....	2	1	26	19
Little Shasta	16	16	16	6	5	2	5	4	5	1	1	.....	2	*	52	29
Lewiston	1	.....	1	.....	3	.....	1	.....	1	.....	1	.....	1	.....	9	.....
Oro Fino	1	.....	1	.....	1	.....	1	.....	1	.....	1	.....	1	.....	7	.....
Weaverville	40	.....	40	.....	25	.....	15	.....	25	.....	2	.....	2	.....	150	.....
Totals	155	48	116	13	75	24	57	29	54	35	14	....	19	1	491	150

UPPER BAY ASSOCIATION.

Churches	H. M. App.	H. M. Rcd.	A. B. App.	A. B. Rcd.	C. B. App.	C. B. Rcd.	A. M. A. App.	A. M. A. Rcd.	S. S. App.	S. S. Rcd.	C. E. App.	C. E. Rcd.	M. R. App.	M. R. Rcd.	Total App.	Total Rcd.
Antioch	25	.....	35	10	15	.....	15	7	6	....	2	....	2	....	110	17
Benicia	25	18	25	26	9	9	10	10	5	5	3	3	4	3	81	74
Bay Point	15	6	5	.....	7	.....	5	.....	5	....	1	....	1	....	39	6
Bethany	10	4	10	4	6	11	5	6	4	2	1	1	2	....	38	28
Crockett	40	5	33	11	15	.....	15	.....	7	13	3	....	4	....	117	29
Martinez	50	45	50	51	17	5	18	16	8	7	3	6	6	6	152	136
Oakley	10	10	5	5	5	15	2	.....	2	....	1	....	1	....	26	30
Rio Vista	40	40	40	44	15	5	17	18	10	10	5	....	10	10	237	127
Pittsburg	21	10	11	22	7	15	3	9	5	....	1	1	2	2	50	59
Suisun	25	31	20	25	12	7	10	10	10	10	1	1	2	2	80	86
Byron	5	.....	5	.....	5	12	1	.....	1	.....	1	....	1	.....	19	12
Clayton	10	10	5	3	7	5	1	1	3	7	1	....	1	....	28	26
Port Costa	.....	.....	.....	.....	5	7	.....	.....	.....	....	....	....	....	....	5	7
Totals	286	179	339	201	125	91	100	77	64	54	22	12	35	23	961	637

SONOMA ASSOCIATION.

Churches	H. M. App.	H. M. Rcd.	A. B. App.	A. B. Rcd.	C. B. App.	C. B. Rcd.	A. M. A. App.	A. M. A. Rcd.	S. S. App.	S. S. Rcd.	C. E. App.	C. E. Rcd.	M. R. App.	M. R. Rcd.	Total App.	Total Rcd.
Cloverdale	75	75	75	75	25	25	30	30	13	13	7	7	10	1	235	226
Cotati	15	.....	15	.....	5	8	4	.....	3	....	1	....	2	....	45	8
Glen Ellen	17	7	15	.....	10	.....	5	.....	7	....	3	....	4	....	61	7
Green Valley	40	20	30	.....	15	.....	10	.....	6	....	4	....	4	....	109	20
Kenwood	20	6	18	10	12	4	8	*	1	1	1	....	2	....	62	21
Petaluma	170	144	170	147	58	41	64	56	28	....	15	10	22	20	528	418
Santa Rosa, 1st	90	117	65	33	35	15	35	14	15	7	5	2	6	9	251	197
" Todd	13	1	10	10	5	3	4	2	5	12	1	....	2	1	40	29
Sebastopol	40	40	35	35	20	20	15	7	7	7	3	....	5	4	125	113
Sonoma	50	38	50	33	17	9	17	10	8	4	3	3	5	1	150	98
Totals	530	448	483	343	202	125	192	119	93	44	44	22	62	36	1607	1137

TOTAL RECEIPTS ON CONFERENCE APPORTIONMENT, 1912.

	H. M.	A. B.	C. B.	A. M. A.	S. S.	C. E.	M. R.	Total
App.	13,381	13,397	4,507	5,056	2,128	1,011	1,470	40,958
Rcd.	9,881	12,959	3,394	3,926	1,225	530	954	33,009

AN INTEREPRETER WANTED.

A whispering.....
Some thought a-wing,
Like a dream of a butterfly.
A whispering....
Some thought a-wing,
In the calm night passes by

If a poet hear
When the dream is near,
Of what that winged thought be,
If he faintly hear
While the dream is near,
Let him sing aloud to me.

—Charles Edwin Chase.

MESSIANIC HOPE OF THE HEBREWS.

(From the California Christian Advocate.)

That the Hebrew people had a clear, unmixed idea of the Messianic kingdom is not asserted. Even the psalmists and the prophets were often confused as to the constructive elements of this kingdom. It was to them a confused idea of a political, social and religious kingdom, a mixture of ethics, education, civic righteousness, and spirituality. The scriptures, however, give abundant proof that the Messianic kingdom was taught by the devout men of the old dispensation. Compared with the New Testament ideals we may admit that the Messianic kingdom was dimly felt and dimly seen, and when carefully examined it was far more than the social society set up by the apocryphal writers. Any devout reader of the scriptures will find himself held in the strong grasp of spiritual ideals.

The Messianic kingdom primarily is based upon a personal covenant or relation to God. This covenant is revealed to us in the earliest scriptures and gradually unfolded through the history of the kingdom of Israel and finally culminates in the full spiritual covenant of the New Testament. The Old Testament and the New Testament agree in this fundamental covenant relation based upon promises between man and God. The earliest record of this covenant is apparently impersonal and general but vital and spiritual even in the dawn of its revelation.

The historical coloring of the prophetic limitations are not to be denied and yet it is only fair to say that the deeper meaning of prophecy has always been accessible to devout and believing minds. The external environment of the Messianic hope and inside history affected the interpretation of the Messianic kingdom in various periods, but never changed its nature as a covenant nor its purpose of redemption. Every part of the Old Testament scriptures when devoutly and prayerfully read contains an attractive power toward spiritual and eternal things. They appeal everywhere to the conscience. Jesus Christ was in the Old Testament scriptures as truly, though not as fully, as he is in the New Testament scriptures. The power to save the trusting soul was always inherent in the Old Testament scriptures.

There are two general ways to study the Messianic kingdom: the historical and the spiritual. The organic life of the church is to be traced and studied in historical environment. The historical study of the scriptures is really the study of the environment of the scriptures, an attempt to ascertain the value of the activities of the church. We do not weigh the doctrines of the Old Testatment by the conduct of the Jewish church. We do not get an adequate idea of what the Methodist Episcopal Church believes by studying an account of its camp meetings. The record of the life of the church and the statement of the principles underlying the church are two different things. Historical criticism has to do with the husk and the scaffolding of the religious life and not with the vital principles of the church. The Messianic kingdom as presented to us in historical development is not the Messianic kingdom presented to us under the terms of covenant and promise of salvation and redemption. These great underlying ideals remain the same through all dispensations. Historical criticism sometimes runs carelessly over life, underestimating the deeper spiritual meaning of the church and overestimating the superficial and social and economic expressions of the kingdom. We are sometimes told a good deal about the Pharisees, the Sadducees, the Herodians and all the rest, but such a matter, important as it is to determine the superficial life of the church, is entirely inadequate as an expression of the Messianic hope. We also hear a good deal about the tribal god, the "anthropomorphic" idea and the "anthropocentric" idea but such terms must not be confused with the deeper spiritual meaning underlying them. We are convinced that much that is said in the name of historical criticism has no more to do with the interpretation of the Messianic hope found in the Old Testament scriptures than the description of a Methodist revival has to do with the doctrine of regeneration and witness of the spirit, underlying these great evangelistic movements.

The examination and analysis of the organic life and conduct of the church, the description of the way the people acted under a given condition, must never be confused with the vibrations of spiritual life beneath the external conduct of humanity.

Christ organized a spiritual kingdom, invested it with saving power. It is an ideal kingdom clothed with the power of actuality. The organization of the church, made up of people with varying ideas of ethics and conduct, must not be confused with the spiritual idealism underlying and vitalizing the church. Any analysis or interpretation of the church as an organization is in a different intellectual plane from the analysis and interpretation of the underlying spiritual and redemptive principles of the Messianic kingdom. We claim that these spiritual principles are traceable in every part of the Old Testament scriptures, in the Psalms, in the prophecies, in the historical and descriptive parts of the Old Testament and are not necesarily invalidated by the erratic conduct of the church in either of these dispensations.

The early church evidently mistook the principle of fellowship and communion for communistic principles. They misapplied the spiritual meanings in attempting to construct an economic system. Because they misinterpreted the teaching of Christ does not invalidate it. Primarily the Messianic kingdom is a relation, a covenant between God and man and is not different in nature nor in results in the Old Testament from the revelation brought out more clearly in the New Testament.

To make some nook of God's creation a little fruitfuller, better, more worthy of God, to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed,—it is a work for a god.—Carlyle.

The heaviest cross is light if borne in meekness and trust: the lightest cross crushes one if the heart is heavy and sore with pride; but they do not necessarily cause misery.—Mozoomdar.

The Home.

SCOLDING.

Many a father who will not strike his child feels free to scold him. And a scolding mother is not always deemed the severest and most unjust of mothers.

While it is sometimes right to strike a child, it is at no time right to scold one. Scolding is, in fact, never in order, in dealing with a child, or in any other duty of life.

To "scold" is to assail with noisy speech. The word itself seems to have a primary meaning akin to that of barking or howling. From its earliest use it has borne a bad reputation.

In common law, "a common scold" is a public nuisance, against which the civil authority may be invoked by the disturbed neighborhood. And it is true to day as it was when spoken by John Skelton, four centuries ago, that

"A sclaunderous tunge, a tunge of a skolde,
Worketh more mischiefe than can be tolde."

Scolding is always an expression of a bad spirit and of a loss of temper. This is as truly the case when a lovely mother scolds her child for breaking his playthings willfully, or for soiling his third dress in one forenoon by playing in the gutter which he was forbidden to approach, as when one apple-woman yells out her abuse of another apple-woman in a street corner quarrel.

In either case the essence of the scolding is in the multiplication of hot words, in expression of strong feelings that, while eminently naturally, ought to be held in better control.

The words themselves may be very different in the two cases, but the spirit and method are much alike in both. It is scolding in the one case as in the other; and scolding is never in order.

If a child has done wrong, a child needs talking to; but no parent ought to talk to a child while that parent is unable to talk in a natural tone of voice, and with carefully measured words.

If the parent is tempted to speak rapidly, or to multiply words without stopping to weigh them, or to show an excited state of feeling, the parent's first duty is to gain entire self-control.

Until that control is secured, there is no use of the parent's trying to attempt any measure of child-training. The loss of self-control is for the time being an utter loss of power for the control of others. This is as true in one sphere as in another.

An admirable work on Dog Training says on this very point, to the dog trainer: You must keep perfectly cool, and must suffer no sign to escape of any anger or impatience; for if you can not control your temper, you are not the one to train a dog. Do not allow yourself, says this instructor, under any circumstances to speak to your pupil in anything but your ordinary tone of voice. And, recognizing the difficulties of the case, he adds: Exercise an unwearied patience; and if at any time you find the strain upon your nerves growing a little tense leave him at once and wait until you are prefectly calm before resuming the lesson.

That is good counsel for him who would train a dog—or a child; for in either dog training or child training, scolding—loud and excited talking—is never in order.

In giving commands, or in giving censure to a child, the fewer and the more calmly spoken the words the better.

A child soon learns that scolding means less than quiet talking; and he even comes to find a certain satisfaction in waiting silently until the scolder has blown off the surplus feeling which vents itself in this way.

There are times, indeed, when words may be multiplied to advantage in explaining to a child the nature and consequences of his offense, and the reason why he should do differently in the future; but such words should always be spoken in gentleness, and in self-controlled earnestness.

Scolding rapidly spoken censure and protest in the exhibit of strong feeling, is never in order as a means of training and directing a child.

Most parents, even the gentler and kindlier parents, scold their children more or less.

Rarely can a child say, "My parents never scold me." Many a child is well trained in spite of his being scolded. Many a parent is a good parent notwithstanding the fact that he scolds his children.

But no child is ever helped or benefited by any scolding that he receives; and no parent ever helps or benefits his child by means of a scolding. Scolding is not always ruinous, but it is always out of place.

If, indeed, scolding has any good effect at all, that effect is on the scolder, and not on the scolded. Scolding is the outburst of strong feeling that struggles for the mastery under the pressure of some outside provocation. It never benefits the one against whom it is directed, nor yet those who are its outside observers, however it may give physical relief to the one who indulges in it. If, therefore, scolding is an unavoidable necessity on the part of any parent, let that parent at once shut himself, or herself, up in a room, where the scolding can be indulged in without harming any one. But let it be remembered that, as an element in child training, scolding is never, never, in order.—H. Clay Trumbull.

SUCCESS.

Success is in the blood. There are men whom Fate can never keep down—they march jauntily forward and take by divine right the best of everything that earth affords. But their success is not attained by the Dr. Samuel Smiles-Connecticut policy. They do not lie in wait, nor scheme, nor fawn, nor seek to adapt their sails to catch the breeze of popular favor. Still, they are ever alert and alive to any good that may come their way, and when it comes they simply appropriate it, and, tarrying not, move steadily forward.

Good health! Whenever you go out of doors draw the chin in, carry the crown of your head high, and fill the lungs to the utmost; drink in sunshine; greet your friends with a smile, and put soul into every handclasp. Do not fear being mis-understood and never waste a minute thinking about your enemies. Try to fix firmly in your mind what you would like to do, and then, without violence of direction, you will move straight to the goal.

Fear is the rock on which we split, and hate is the shoal on which many a bark is stranded. When we are fear-

ful the judgment is as unreliable as the compass of a ship whose hold is full of iron ore; when we hate we have unshipped the rudder, and if we stop to meditate on what the gossips say, we have allowed a hawser to befoul the screw. Keep your mind on the great and splendid thing you would like to do; and then, as the days go gliding by, you will find yourself unconsciously seizing upon the opportunities that are required for the fulfilment of your desire, just as the coral insect takes from the running tide the elements that it needs. Picture in your mind the able, earnest, useful person you desire to be, and the thought you hold is hourly transforming you into that particular individual. Thought is supreme, and to think is often better than to do.

Preserve a right mental attitude—the attitude of courage, frankness and good cheer.

To think rightly is to create. Darwin and Spencer have told us that this is the method of Creation. Each animal has evolved the parts it needed and desired. The horse is fleet because it wishes to be; the bird flies because it desires to; the duck has a web foot because it wants to swim. All things come through desire, and every sincere prayer is answered. Many people know this, but they do not believe it thoroughly enough so that it shapes their lives.

We want friends so we scheme and chase cross lots after strong people, and lie in wait for good folks—or alleged good folks—hoping to attach ourselves to them.

The only way to secure friends is to be one. And before you are fit for friendship you must be able to do without it.

That is to say, you must have sufficient self-reliance to take care of yourself, and then out of the surplus of your energy you can do for others. The man who craves friendship, and yet desires a self-centered spirit more, will never lack of friends.

If you would have friends, cultivate solitude instead of society. Drink in the ozone; bathe in the sunshine; and out in the silent night, under the stars, say to yourself again and yet again. "I am a part of all my eyes behold!" And the feeling will surely come to you that you are no mere interloper between earth and sky, but that you are a necessary particle of the whole.

Thus, by laying hold on the forces of the Universe, you are strong with them. And when you realize this, all else is easy, for in your arteries course red corpuscles, and in your heart there is the will to do and be. Carry your chin in and the crown of your head high. We are gods in the chrysalis.—Elbert Hubbard.

For The Children.

THE NEW ARITHMETIC.

"No," said the Dwarf to the children, when they came around him as usual, "no games to-day. This is the second anniversary of the day that the black cat ate the yellow canary, and my heart is too sad to play. So instead we will have an arithmetic lesson."

The Dwarf smiled so that all might see how sad he really was.

"Sit down, children," he went on. "This is a new kind of arithmetic, and this morning we will only have addition and subtraction. We will take subtraction first. Let Jimmy step forward and assume a sitting position in my immediate vicinity."

Jimmy understood from all this that he was meant to sit on the ground at a place the Dwarf patted, and so rather sheepishly he came forward.

"Now, children," said the Dwarf, "who knows anything bad about Jimmy?"

Jimmy blushed, for all hands went up except that of a little girl who liked him.

"Ah!" said the Dwarf, "wonderful lot of thinkers you are! Now, Clara, what do you know about Jimmy?"

"He never washes his face if he can help it," testified Clara.

"And," said Reggie, "his finger nails are—" He did not need to finish the sentence, for all knew about Jimmy's finger nails.

"He has an orful temper," said little Margery.

"And," said another child, "he copies at school."

"He nearly burst last Christmas," testified a quite fat boy; and there was much other evidence to the same effect. After a bad seven minutes, which Jimmy bore very well, the Dwarf put up his hand for silence.

"Now," he said, "add up all the horrid things we know about Jimmy and subtract them from Jimmy. What is there left?

At this there was a great scratching of heads and much knitting of brows and looking solemn, but no one knew the answer.

"Stoopids!" said the Dwarf, shaking his index finger at everybody. "Why, the answer is nothing. There is nothing left of anybody when you have thought of all the horrid things you know about them and have never given a thought to the others. So let poor old Jimmy remove himself to his proper place, and let Millicent come and sit here instead."

Rather reluctantly Millicent came forward, and the Dwarf smiled more than ever.

"Our next lesson," he commenced, "in our new arithmetic will be addition. Who is there that knows anything really nice about Millicent?"

For a moment dead silence fell over the class.

"Nice lot you are," said the Dwarf. "Why, when I was little, I used to sit up all night trying to think of nice things about people; and once I nearly thought of something nice about my schoolmaster. Now, then, up with your hands, those who know something nice about Millicent."

"Please," piped a small girl whose eyes were watering, "Millicent lends me her handkerchief when I've forgotten mine."

"And," said a boy who must have been quite eight, "she's awfully decent to youngsters and she treats little children splendidly."

"She never eats her sweets by herself," said the fat boy, "she always divides them."

"She never tells lies," said Reggie.

"Always keeps her temper," said another boy, "except once when she saw me throwing stones at a lame cat."

While these things were being said, the Dwarf was beaming and beaming until his face shone like a full moon.

"Good children," he said at last. "Now let us add up all the good things we know about Millicent. What does the addition come to?"

Again there was a silence.

"Stoopids!" said the Dwarf. "Why, all the nice things we know about Millicent add up to Millicent. Millicent is the answer to the sum."

Then he smiled quite a lot for no particular reason.

"Now," he said, "before this important class breaks up, does any one know the real moral of the new arithmetic?"

The fat boy put up his hand.

"Well," added the Dwarf, "if you know, you do a lot of thinking inside and talk accordingly about everybody. If you all like, you can stay awake to-night and think of all the nice things about me."—J. G. Stevenson, in London Christian World.

HOW TOGGLES MADE IT RAIN.

"Shall I play on the piano?" asked mother. "No," answered Mabel. "Or tell stories?" "No." "Would you like me to play my drum—just softly?" asked Toggles. "No."

It sounded a bit fretful; but, when it is a hot summer day and when a little girl is only six years old and just getting over the measles, and has to stay in a dark room with a bandage over her eyes, there is some excuse for fretfulness.

"I" tell you," said mother, "brother wil stay here with you while I get your lunch. After that maybe a nap will come."

Toggles began right away to tell Mabel all the interesting things he could think of, but by the time mother returned he was almost at the very last one.

"Mother," exclaimed Mabel, as she was being propped up in bed, "I know! I'd like to have it rain."

"Well, little daughter," said mother, kissing her, "I'm afraid that is something brother and I can't arrange."

She motioned that Toggles need not stay any longer, and he walked out and looked up at the sky. Not a cloud in sight! It really did seem too bad, when rain was the only thing Mabel had asked for.

Mother tiptoed out after a while and nodded that Mabel was asleep.

"I think it's too bad it won't rain for Mabel when she wants it to," he said. "Don't you suppose"—

But just at that moment the street sprinkler came around the corner, and Toggles leaped up so suddenly that mother had to put her finger to her lips.

"Mother," he exclaimed, "I know!"

Then he told his plan.

"May I?" he asked.

"I don't see any reason why you shouldn't," said mother thoughtfully, "but I wouldn't just yet. I'll tell you when.

In about half an hour she came out to nod to him, and off he raced. A moment later, inside the darkened room, Mabel lifted her head.

"Mother," she cried, "it's raining!"

Mother listened.

"It sounds exactly like it," she said.

"And isn't it a lot cooler, mother?"

"It does seem so."

Nearly all the afternoon the sound of the falling rain continued. The next afternoon there was another "shower," and the next day another; and the fourth day Mabel was so much better that they let her come out, with the bandage tight over her eyes, and hold her hands in the falling water as it dripped from the edge of the porch, which was great fun.

Next evening Uncle Ruyter came in to see the little sick girl, who was well enough now to leave off her bandage. She was telling him all about the measles.

"And the very best," she exclaimed, "were the rains!"

"The rains!" he said.

"It was such fun to hear them patter, patter on the porch roof."

"Why"—

But he stopped for he saw that mother was making signals to him.

Toggles skipped out of the room, and almost as soon as he was back Uncle Ruyter exclaimed:

"Hark! Why, I declare, it's raining now!"

They all listened, and there was the patter, patter on the porch roof.

"It's done that 'most every day," declared Mabel.

Uncle Ruyter looked straight at mother, who was smiling oddly.

"See here," he demanded, "is this magic? It hasn't rained for a week at our house."

"Toggles is our magician," said mother.

"Shall I tell, mother?" asked Toggles, eagerly.

"I think so," she answered.

"Well," explained Toggles, "it isn't magic; but Mabel wanted to hear the rain, and I turned the hose so the water would fall on top of the porch. Even mother couldn't tell the difference, and," he added, "that's what you hear now. It isn't a real rain."

But it answered just as well as if it were.—Frederick Hall, in the Continent.

THE POPPY LAND EXPRESS.

The first train leaves at six p. m.
For the land where the poppy blows,
The mother dear is the engineer,
And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle a low, sweet strain,
The passenger winks and nods and blinks,
And goes to sleep on the train.

At eight p. m. the next train starts
For the poppy land afar,
The summons clear falls on the ear,
"All aboard for the sleeping car!"

But what is the fare to poppy land?
I hope it is not too dear!
The fare is this—a hug and a kiss
And it's paid to the engineer.

So I ask of Him who children took
On His knee in kindness great;
"Take charge, I pray, of the trains each day
That leave at six and eight."

"Keep watch of my passengers," thus I pray
"For to me they are very dear,
And special ward, O, gracious Lord,
O'er the gentle engineer"

THE SMILE THAT REACHED BOTH EARS.

Patsy was a little Irish boy with curly hair and big blue eyes and a smile which almost touched both ears. Patsy's mother took in washing, and his father—well, Patsy's father was drunk most of the time, and Patsy himself ran errands all day long for a man who lived on Twenty-Third Street, and it was Patsy's smile that helped to give him his position. This is how it came about. The rent was due, and there was scarcely any money even for food, and Patsy's father kept on getting drunk. One day Patsy started out to look for work. Many days he walked the streets. His mother became sick, and the money was all gone. He worked harder than ever; but people only turned and smiled at him, and some of them laughed, he was so little. One day he picked up a newspaper a man had dropped and laboriously spelled out the words of the advertisements: "Wanted—A good, clean boy to run errands, carry packages, and for other odd jobs. 265 Twenty-Third Street."

Mr. Kendrick looked in astonishment at the first boy who had come in answer to his advertisement. Patsy smiled, his teeth were clean, and not quite all his curls were rumpled.

"You're too small, my little man," explained Mr. Kendrick kindly but firmly. "See, this is the kind of packages I meant." And he pulled out one which Patsy was barely able to lift, and that was all.

"I could get some sort of a little wagon to wheel them in" he ventured.

Mr. Kendrick smiled. "I'm afraid you wouldn't do. You see, there are other things besides carrying the packages, which you could not do either. Have you had experience in anything?"

"No, sir," answered Patsy.

"All right, sir, I'll try another place," Patsy said with a bright smile, although he had no dinner and very little breakfast, "Well, good day, sir."

There was something strangely fascinating about his curls, which needed cutting, and the little outgrown cap placed rakishly over one ear. Mr. Kendrick watched him out the window, and suddenly Patsy turned and looked up at him and smiled in spite of the rain that was coming down in torrents and the knowledge that he would go supperless to bed that night.

That was too much for Mr. Kendrick. He motioned him to come back. "I was mistaken," he said, "I guess you're the boy I want after all."

If you should ever by chance or mischance happen into No. 265 Twenty-Third Street and ask to see the head of the establishment, you would, to your great delight, be ushered into the presence of a pleasant-faced man with a winning smile which nearly reaches both his ears.—Exchange.

BETTER WHISTLE THAN WHINE.

As I was taking a walk early in September I noticed two little boys on their way to school. The smaller one tumbled and fell, and though he was not very much hurt he began to whine in a babyish way—not a regular roaring boy way, as though he were half killed, but a little cross whine. The older boy took his hand in a kind and fatherly way, and said: "Oh, never mind, Jimmy, don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy whistle. Jimmy tried to join in the whistle. "I can't whistle as nice as you," said he; "my lips won't pucker up good." "Oh, that is because you have not got all the whine out yet," said Charlie; "but you try a minute and the whistle will drive the whine away." So he did. And the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—Northwestern.

"What's the price of sausages?"

"Dwenty cents a bound."

"You asked twenty-five cents yesterday."

"Yah, dot vas ven I had some. Now I ain't got none, I sell him for dwenty cents. Dot makes me a rebutation for selling cheab and I don't lose noddings."—Onward.

"Bredren," said Parson Black, earnestly, "dere am some folks in which de still small voice ob conscience keeps a-gettin' stiller an' smaller, until at las' it'd had ter l'arn de deef-an'-dumb langwidge if it wants ter attrack deir attention!"—Onward.

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